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Piat seems to think, that the new phenomenistic theories have to be considered as entirely wrong.

I will give in a few words the ideas as represented by the Abbot:

I Part. The *Perception*, which man has common with animals, gives us already the feeling of the continuity of the "Ego." And this consciousness is so strong that it cannot be given up: science will never prevail against the inner experience.

II Part. The *Reflection* belongs to man alone. The theory of transformism claims that reflection is only a prolongation of organic process. But, says the author—whose answer here is not so definite as in the first part of the book—the theory the transformism arrives at, cannot yet be considered more than an hypothesis.

III Part. The *Sense of Responsibility* is the final and decisive argument against phenomenism. Liberty is conceivable, since conscious causes are different in quality from the unconscious or physical causes. Duty imposes itself and consequently the old theories concerning the human conscious personality gives a more-satisfactory explanation of the reality than the modern theories.

A. SCHINZ, PH. D.

- (77) *Einige Experimente über Gesichtsbilder in Traum*. By PROF. J. MOURLY VOLD. Dritter Internationale Congress für Psychologie. Munich, 1897, pp. 355-357.

The experiments on dreams, reported to the Psychological Congress at Munich by Professor J. Mourly Vold of Christiania, suggested to the writer a study of the visual element in the dreams of his students in the State Normal School at Westfield, Massachusetts. Each member of a small class in senior psychology was provided with a set of the following objects—eleven in all—cut from colored paper: a square (green), $1\frac{1}{2} \times 1\frac{1}{2}$ in., and an octagon (light violet), cut from a square, $1\frac{1}{2} \times 1\frac{1}{2}$ in.; a square (red), 2×2 in.; and the following objects cut from squares, 2×2 in.; a heart (violet), a robin (green), a coffee-cup (light yellow), a Maltese cross (blue), a circle (pink), a triangle (blue), a hen (light green), and a cat (light blue).

The conditions imposed were similar to those mentioned by Professor Vold: The objects were to be spread out on a white background, intensely observed from two to ten minutes just before retiring, and the light extinguished without looking at the flame. The experiments were to be made on ten successive nights, and the details of the remembered dreams written out the mornings following. Fourteen women—ranging in years from twenty to thirty—fulfilled the conditions of the test and reported 221 dreams. The largest number of dreams reported by any one member of the class, for the whole period of ten nights, was thirty-five, and the smallest number seven.

Color was a pronounced feature of forty-seven of the dreams. Red was reported seventeen times; green, six times; blue, white, yellow, and black each five times; violet, three times; and gray once. In eighteen of the dreams, the color element was attributed directly to the colored papers observed, and the forms of the colored papers—as the hen and cat—accounted for eleven more of the dreams.

A strong visual element was reported in 133 of the dreams, a marked auditory element in ten, and a pronounced motor element—riding, running, or falling—in twenty-three of the dreams. Fifty-seven of the dreams refer to family and friends; thirty-three to present vocation; twelve to sickness, death, or accidents; ten to personal appearance—chiefly dress; fifteen to animals and six to plants.

The emotional state in twenty-one of the dreams is reported distinctly painful; twelve as pleasant, and four as perplexing. Three dreamed that they were being chased—one by a cat, one by a man, and one by a peacock. The cat, the dreamer thought, might have been suggested by the observation of the one cut from colored paper, and the student who dreamed of being chased by a peacock suggested that possibly the hen and the combination of colors might have laid the foundation for this dream.

But seventy-nine of the dreams were localized in the recent past—within a fortnight—and sixty-three were localized in the remote past—more than a year before. Several reported that although they dreamed of incidents associated with their early childhood, their apparent age was never lessened. One hundred and fifty-six, or about 70 per cent. of the dreams, were satisfactorily accounted for as having some connection with the thoughts and experiences of the preceding day or week.

WILL S. MONROE.

- (78) *The Evolution of the Idea of God.* By GRANT ALLEN. Henry Holt & Co., New York, 1897, pp. 447.

This is a very convenient résumé of the work of Herbert Spencer on "Ecclesiastical Institutions," Fraser's "Golden Bough," Mannhardt's "Baum Cultus," Robertson Smith, Tylor, Speth, Hartland, Barrington-Gould and other writers known to folklorists in this field. A more fit title would have been: "Beliefs and Rites of Ancient People who dwelt about the Mediterranean as the Source of Christianity." The author has collected material for twenty and been writing the book for ten years, and states that every question of the objective validity of any belief is foreign from his purpose, tells us that he is not such a "gross and crass Euhemerist as to insist dogmatically on the historical existence of a personal Jesus," does "not pretend in any one instance to have proven my point," but only to have made made out a *prima facie* case for a grand jury, etc. His "case" is, after digesting the arguments of Frazer and Mannhardt, the indebtedness to the latter of whom he and Frazer scantily recognize, that among the gods deliberately made by killing priest-kings and their substitutes, corn and wine gods were especially prominent, that Jesus, whether or not He ever really existed, is simply another corn and wine god manufactured by killing. His talk was of vines and branches, eating his body and drinking his blood, a sower, workers in a vineyard, mustard seeds, leaven, harvest, bread of life, water made wine, and a legend made his complexion the color of wheat and his hair of wine. Many other details indicate the same conclusion. While these elements may be present, we think this author unduly magnifies their importance, and that his method is uncritical, and in strong and unfavorable contrast to that of most of the authors whose ideas he here compiles. He follows Spencer's ghost theory of the origin of gods, and wrests facts of other authors who hold the opposite view of animism to support his theory.

- (79) *A History of Dancing from the Earliest Ages to our Own Time.* From the French of GASTON VUILLIER. D. Appleton & Co., New York, 1898.

This luxurious quarto has twenty full-page plates and 409 illustrations, and is supplemented by a sketch of dancing in England by Joseph Grego, and combines scholarly and popular qualities into a happy result. The reader can form a pretty clear idea of what the